THE PACIFIC

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Pac Theo Sem
Reading Room

THE UNEVENTFUL DAYS.

But when the noiseless days go by,
Unmarked by any conscious change,
How doth their uneventfulness
My careless heart from Thee estrange.

Yet verily to just such days
Do lengthened litanies belong
And psalms of never-faltering praise
In alternations sweet and strong.

Not when the waters overwhelm,
Or glad surprises lift our head,
Do we more need to feel Thee near,
Dear Giver of our daily bread.

—Harriet McEwen Kimball.

THE PACIFIC

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REVERSIONARY CLAUSES IN DEEDS TO CHURCH PROPERTY OBJECTIONABLE.

Reversionary clauses in deeds of lots for church building purposes are undesirable features. They ought never to be put in. At Forest Grove, Oregon, the ground on which the Congregational church stands was given by the pioneer missionary, the Rev. Cushing Eells, with a reversionary clause in the deed if it should cease to be used for church purposes. The desire now is to sell a part of the property for a business block, not all being needed for church purposes. For business it has come to have considerable value. The descendants of Dr. Eells have been asked to take such action as will make a sale for such purpose legal; and inasmuch as all are interested in the progress of the church kingdom, the probabilities are that they will accede to the request.

Several years ago a Congregational Church in an Eastern town wished to sell its property and rebuild in a more desirable locality, but was kept from doing so because the heirs of the man who had donated the lot would not consent to its use for any but church purposes. A few years later the offer of the property at a very low figure made it possible for another denomination to establish itself in a town already well equipped with churches. The Congregational church, in this transaction, although it secured a more desirable location, was considerably weakened by the loss of one of its best supporters, who went back then to the new organization, it being of the church of his preference and of his early years in the Christian life.

No one can foresee the future. And we hope that the time is not far distant when the courts will hold that the purpose of such gifts is conserved when property thus restricted is sold and the proceeds used for church work elsewhere.

DOCTRINAL STORM CENTERS.

Baptist religious circles are somewhat disturbed just now over the attitude of the church at Los Gatos on the subject of baptism. An attempt will be made to disfellowship that church now that it has voted to receive into membership, by letter from other denominations, unimmersed believers. If the outcome is to be judged from the currents now on the surface, the prediction would be that the attempt will succeed. However, in all such matters, very often the most powerful forces work quietly.

It is significant that, in addition to the effort on the part of the pastor of the First Baptist church of San Jose to marshal the churches of the San Jose Association to such action, The Pacific Baptist, the coast paper, declares that the Los Gatos pastor and church are now non-Baptist, "according to the views of the overwhelming majority of American Baptists," and suggests that in the event of the Association failing to disfellowship the offenders the protesting churches withdraw from it and form another association.

The Pacific Baptist declares that most of the Baptists on the coast sympathize with Cicero as, he expressed himself in the beginning of his second oration against Cataline, where rejoicing in the thought that the conspirator was henceforth to conduct his plotting against Rome from without the city, the orator exclaimed: **"Abiit, excessit, evasit, erupit,"** which our contemporary puts into English as follows: "He has gone for good! Glory!"

The Pacific has at different times during recent weeks had mention of the discussion of the question of Baptism in the First Christian Church of Berkeley and of the desire of the pastor and others therein to bring that church to an unequivocal declaration as to what its attitude is henceforth to be as to the matter of membership and unimmersed believers. Having in view the vote which is to be taken at an early date the pastor of the church said in the church bulletin last Sunday: "There are those who fear that the results of such a step will be to divide the church. Even some of our leading papers are fanning this flame. That it is going to test the loyalty of some of our people to the utmost no one who understands our people will deny. And this will be true which ever way the matter is settled. It is, perhaps, the Waterloo of our church in Berkeley. It is no laughing matter; it is no trifle. Whatever is done should be done in the spirit of prayer and utter humility. Yet, for myself, I confess I have very scant sympathy with this sentiment. I love our democracy too well for that. The right to differ in matters of opinion and still love each other—the splendid Protestant doctrine of the right of the individual to interpret for himself the Scriptures, independent of councils and popes, is to my mind the most precious legacy of our brotherhood. To withdraw fellowship from the church in this scare will mean not only to practice division but to repudiate democracy itself.

"There has never, from the beginning, been the slightest doubt in my mind what I would do in case my own suggestion did not win the day; I would stand by the church with all the loyalty of my soul. I am going to stand by it till I am driven out. The vote can bring no new result. If a matter of opinion is going to divide us we are already divided. The church is practicing certain things concerning which there is a difference of opinion. The proposed plan is to have the church practice what has the endorsement of the majority of the members. This is true democracy and I believe it is good religion."

That this question is one which is agitating not a few churches is evident. According to daily newspaper reports the pastor of the First Christian Church of Alameda, in a recent sermon to his congregation, pointed out what he termed a great inconsistency in that they invited unimmersed believers to partake along with them of the sacra-

ment of the Lord's Supper, but excluded them from membership. He would exclude from neither.

In view of what appears to many people the insurmountable difficulty of establishing the contention that immersion was the mode of baptism practiced by the first disciples of Christ; and, since, almost without exception nowadays people admit that those who have been only sprinkled are Christians, it would seem as if our Baptist and "Christian" brethren could go at least so far as to admit the unimmersed by letter—standing if they **must** for the practice of no other mode when the ordinance is to be administered by them.

The writer of this article does not believe, **cannot** believe from the evidence, that the original manner of using the water in Christian baptism was by immersion therein, though it seems to have been from the second century the most common method for several hundred years. But, not a few argue that even if it were that way originally Christ never intended to so prescribe for all time and under all circumstances—that the spiritual significance of the rite is met as much in one form as in another.

We have no space at this time to enter into a consideration of the question of the mode of baptism on which large volumes have been written. But will quote a few words from one of the great Bible scholars of the last century—from Archibald Alexander Hodge, D.D., LL.D., of Princeton Theological Seminary:

"In all probability the original manner of applying the water in Christian baptism was by the pouring it out of the hollow of the hand or out of a shell or small vessel, without any emphasis or special signification attached to the manner in which the water was applied. This we regard as probable because the prevailing modes of purification among the Jews were the pouring of water and the sprinkling of blood and ashes. (Lev. 8:30; 14:7-51; Heb. 9:13-22). The personal ablutions of the priest were performed at the brazen laver, from which the water poured forth through spouts or cocks (I Kings 7:38-39; II Chron. 4:6). Pouring water out of a vessel upon the hands, feet or head of the person has been the method of applying water for purposes of purification from the earliest age to the present time in all the Oriental world from the Ganges to the Bosphorus. The earliest rude remains of Christian art in the Catacombs represent John as baptizing on the side of a stream of water by affusion."

John was a Levitical priest, we remark further. His ministry, though exceptional in some ways, fell within the old economy. Whenever in the old Hebrew economy people were baptized from defilement or in consecration to office, it was usually by affusion—by sprinkling or pouring.

About to enter on his ministry Jesus came to John to be baptized, wishing, he said, "to fulfill all righteousness" —wishing to conform to the law which called for the baptism of ministers when inducted into office under the old economy. It is only natural to suppose that John would employ the mode prevailingly used in such cases, that of sprinkling. Accordingly, an eminent Bible scholar says: "In this instance, therefore, standing in the Jordan, at such depth as would be most convenient for his action, John took water in his hand, and with it aspersed the head of Jesus."

Hippolytus, a second century writer, says: "Not only did the Lord approach John without royal retinue, but like a mere man he bent his head to be baptized."

We cannot at this time pursue this subject further. But it is reasonable to suppose that the apostolic baptisms were by pouring and sprinkling, and that early in the Christian era, in order to make departure from the mode prevalent for ceremonial purification in the old economy, immersion became the prevailing mode for several centuries.

But, be this correct or incorrect, the Oriental and Orthodox Greek churches argue that immersion was threefold, three times, in the name of the Father, in the name of the Son, in the name of the Holy Ghost; and that the Roman pope, not, therefore, having been validly baptized, is a heretic; and these Eastern churches are as far from recognizing baptism as valid as it is practiced by the Baptists as the latter are in recognizing the validity of sprinkling.

So stands the Christian world nearly two thousand years after the Man of Nazareth laid down his life on Calvary!

PACIFIC COAST NOTES.

Pacific University at Forest Grove, Oregon, was started as an academy in 1849. In 1854 the charter as a university was granted by the legislature. During the years of its existence it has had five presidents, three of whom were graduates of the University of Vermont. The first president, Sydney H. Marsh, entered on the work in 1854 at the age of 28.

A recent book by the Rev. Dr. James M. Campbell, pastor of the Congregational Church at Sierra Madre, "Grow Old Along With Me," is mentioned in a beautiful way by the Rev. Dr. Eli McClish in last week's issue of the California Christian Advocate. Dr. McClish says: "This is a delightful book by a gifted and sympathetic author. He knows how to catch the charm and maturing beauty of life's autumn and the pensive glories of its hazy Indian Summer days that surpass the bloom and fragrance of Spring as ripening fruits and reddening laves surpass blossoms and buds. The pages are brigthened by gems of poetry, selected with exquisite taste from a wide and varied reading. A speaker could not find a better book to kindle his thoughts on an address to the old, or to the middle aged; nor could a child give a finer present to a cheerful man or woman with intellectual taste and spiritual appreciation while their years are ripening into old age."

A meeting in commemoration of the granting of the first charter to Tualatin Academy and Pacific University was held recently at Forest Grove, Oregon. Mrs. Eva Emery Dye, the writer of several historical romances, spoke on "A Forgotten Heroine." Charlotte Cauthorn, the "forgotten heroine" was an early-day American Board Missionary to Hawaii, who came later to Oregon to work among the Indians on the Tualatin plains in the vicinity of Oregon City and Forest Grove. Failing in health she was taken one day to Forest Grove and when she saw the beautiful group of oak trees, which stand to-day on the university campus, she expressed a wish to be buried under one of them. This tree near the entrance to the campus stands now as her monument. Mrs. Dye, who has written so delightfully of McLaughlin and other Oregon historical characters, is reported to have in preparation a book in which this woman who devoted her life to missions in Hawaii and Oregon is to be the heroine.

The different Chinese Churches of San Francisco held a union meeting to celebrate the Chinese New Year. American flags and the flag of the New Chinese Republic were

in evidence everywhere. An American who was in attendance writes: " Rev. Chan Lok Shang made one of the great addresses. He believes that this movement means the death of the dragon. He thinks the new Republic will have Christian standards and be essentially Christian at heart. His speech was a regular whirlwind of Patrick Henry patriotism." Concerning the outlook in Chinatown it is said: "The Chinese Christian boys have organized a brass-band of more than a dozen instruments and if any one should doubt the ultimate triumph of the Chinese Republic he should hear these Chinese boys play 'America,' and 'Yankee Doodle.' The simple fact is they did finely. They have the real spirit in them. They are excellent musicians. The women and children were present and joined heartily in the enthusiasm of the hour. Chinatown is growing a fine lot of children. They have lost the yellow tinge and have "rosy cheeks," cheerful faces. They are intelligent, physically strong. The opportunity to make Chinatown a Christian community is no dream."

Mention has already been made in The Pacific of the New Year messages from prominent men throughout the country read at the Watch Night Meeting in Queen Ann Congregational Church, Seattle. Our intention was to quote some of them, but they have been crowded aside by other things. However the year is not old yet. This from President Wheeler of the University of California is good at any time: 'Let us pray that for the coming year we may lead real lives, standing more and more in the light of real truth; that we may be delivered from all the forms of manufactured, adulterated and 'artificially colored' truth, which we humans do commonly delight in so mightily; that we may measurably desist from cheating ourselves and lying to ourselves as is our wont, and may have, more placid courage to face things as they are, and know these selfs of ours as they are, so that we may have within our lives the peace and strength and freedom of the truth." Washington Gladden's word in part was: "The question that is flung at us is whether the men of this time are strong enough to control the forces we have let loose; whether we are big enough to handle our job; whether our civilization is in danger of serving us as Frankstein's monster served him? We have big business on our hands, good friends in Seattle; the call was never louder for men and women of vision, of courage, of fidelity to the Master." Charles R. Brown's reminder was: "It is not within the power of clocks or almanacs to make the years new. If you go forward living with the same low aims, the same meager ideals, the same inadequate purposes, the year 1912 will be an old year, no matter what the clocks and almanacs may say. The year is only new when we enter upon it with high resolves to make it beautiful and holy by the spirit we breathe into it." And the message from Mr. Bridgeman of The Congregationalist conveyed the thought that the men and women of Seattle have as important a work to do as that done by the pioneers who cleared the wilderness.

Mr. Rolla V. Watt, one of the leading laymen of the Methodist Episcopal Church, recently spoke at the San Francisco meeting of the ministers of his denomination, saying among other things: "I have often felt that the Church may not have kept pace with the times. Methods have not changed rapidly enough; sombeody will some day discover a substitute for the time-honored, regular thing of two services each Sunday with formal sermons, often uninteresting and inadequate, and, as they say in Court, incompetent, immaterial and irrelevant, failing to touch the vital, practical life of the people, and accompanied by ritual and form and joyless song. The rise and growth of the Adult Bible Class movement may give us some light on the subject. One of the hopeful tendencies to be taken into consideration may be that some day, at least one of the public services will be given over to the actual study of the Bible in great classes where questions may be asked and comments made by many in lieu of a discourse by a single individual. In any event, I feel reasonably sure that matters will grow worse rather than better unless we can discover and adopt new methods of presenting the truth. Too often the text is a pretext, and the sermon as far away from what the people need as the east is from the west; everybody needs help, encouragement, enlarged visions, enlightened conscience—a better understanding of God's Word." Speaking of the problem of social service, Mr. Watt remarked: "The best example of this work (and one to be largely followed), is found in the Young Men's Christian Association, which is making rapid strides throughout the world. It lays little stress upon denominationalism but applies Christianity practically. Ex-President Roosevelt, when he dedicated the old Association Building in this city, said that nature abhors a vacuum and that the success of the Y. M. C. A. was due to the fact that it gives something to take the place of the bad habits, bad associates and irreligion of young men who came under its influence. As they say in Santa Cruz, so it is with the Y. M. C. A.—'There is something doing every minute.' So it must be in the Church. It is not sufficient to say quit the dance hall, the show, the game, the saloon—a fair substitute must be offered, not in kind but in interest."

Professor Buckham of Pacific Theological Seminary is giving a series of lectures Tuesday afternoons on "The Creeds of the Poets." One of the local papers reports him as saying: "Whatever other articles Shakespeare's creed held or lacked it certainly contained these: First, the key of the meaning of life is its moral tests and issues. His tragedies grow out of moral iniquities and weaknesses. He finds the root of tragedy in a wrong and responsible will. Shakespeare, as Coleridge says, 'has no innocent adulteries, no interesting incests, no virtuous vice.' He never renders that amiable which religion and reason alike teach us to detest, or clothes impurity in the garb of virtue. A second article in Shakespeare's creed is that the best thing in the world is a noble and beautiful character. In the famous trial scene in the 'Merchant of Venice,' the poet has deliberately set himself the task of exhibiting the very heart and spirit of Christianity in contrast with the opposite. These incomparable contrasts of the good and the bad, of the noble and the base are never exaggerated, yet are such as only a man himself pure and true could have drawn. Our poet is plainly a man among men, familiar with all forms of evils as well as of good, yet one who was himself unsmirched. His jests are too broad and his language too unrestrained to meet the standards of our day, but this coarseness is of his age rather than of the man. In reading Shakespeare one need never fear infection from the poet himself but he needs to hold aloof from the coarseness of an age above which it must be admitted the great poet did not wholly rise. Fundamental and persuasive in Shakespeare's creed is the faith that 'there's a divinity that shapes our ends, rough hew them how we will.' No one can read Shakespeare without feeling underneath all the dash and sparkle, the turbulence and passion of his moods and interpretations, the strong deep groundswell of a great faith in God. One fails to find in many of Shakespeare's lines that homelike sense of God, that mystical communion, with him

as Father, which is of the essence of Christianity. Neither Henry V. after his coronation, apparently Shakespeare's model of Christian manhood, nor any other of Shakespeare's characters possessing it. This is not saying that they are not truly and deeply Christian nevertheless. The king's comradeship and sympathy with his soldiers is finely Christian. So also is his humility after the glorious victory of Agincourt.

" 'O, God, Thy arm was here.

" 'And not to us, but to Thy arm alone

" 'Ascribe we all.'

"Who can doubt that this creed of the poet's kingly hero was his creed also?"

CHRONICLE AND COMMENT.

The Rev. Dr. Lippincott, who died last week in New Jersey at the age of 84, was the first superintendent of Public Instruction in the State of Washington. In early years he had pastorates at Olympia and Portland.

The Rev. Dr. Broughton, pastor of a large institutional church at Atlanta, Georgia, has accepted a call to Christ Church, London, to succeed the Rev. F. B. Meyer. Dr. Broughton has for several years been one of the popular summer vacation preachers abroad.

In December one of the best selling books at the Methodist Book Concern stores in New York and Detroit, was Dr. Cadman's recent volume, "Charles Darwin and Other English Thinkers." In Pittsburgh, Dr. James M. Campbell's book, "The Presence," was one of the best sellers. In Detroit, "The Millennial Dawn Heresy," by Easton, heads the list. It was one of the six at Chicago and New York. "Everyman's Religion," by Dean Hodges of Cambridge, Massachusetts, was one of the best sellers in Cincinnati.

Thursday, February the 8th, is the Day of Prayer for Colleges. The New York Observer says editorially: "We ought not to forget the 108,000 students in American universities, but we should also pray for the entire student world. Latin America is filled with students. There are about 37,000 students in Mexico and South America. Mexico City has 5,000 students; Rio de Janeiro has about 5,000—2,800 in one medical school; Buenos Ayres has 6,000, with 4,500 in one university; Santiago has 7,000, and there are other communities of students in these South American countries. In fifteen republics of South America there is only one man devoting his life to the moral and religious problems of these students. In France, Italy, Spain, Portugal, Belgium, Switzerland and part of Austria there are over 100,000 university students. There are 50,000 in France, and 30,000 in the thirty-four universities of Italy; 17,000 in Spain; 5,000 in Portugal. These students are open to all sorts of perils, epsecially socialism and immorality. They are practically neglected because only two men are working among them and studying their moral and religious problems. Russia has about 103,000 university students, and the number is increasing rapidly. In St. Petersburg there are 30,000 students, the largest student population in one city of the world, more than in six of America's larges universities. Moscow has 25,000 students. Very little is being done for these future leaders of that vast country of Russia. In the Turkish Empire, Egypt, Persia, and the Balkan States there are many students; 6,000 in the Turkish Empire in the Protestant and government schools, but these 6,000 are the flower of the Empire and are bundles of vast possibilities. In Constantinople there are 30,000 young men and boys in the colleges and the high schools. These need our prayers. In Egypt, at the Moslem University, El-Azhar, there are 9,000 students. No one is giving his life to reach these future leaders and to influence them for Christianity. The Imperial University of Japan has 5,000 students and 400 professors, nearly every one of whom has taken degrees in America and Europe. The city of Tokio has 100,000 of students, and some day in the near future will have mil-versity students as St. Petersburg, Russia, but counting all students, the city of Tokio leads the world. There are in all Japan 200,000 students in the higher institutions of learning, and little done to influence them in behalf of our religion. India has 22,000 university students and thousands of high school students. China has thousands of students, and some day in the near future will hav emillions in the student class. There are 10,000 in Tientsin and 17,000 in Peking. China presents the greatest opportunities in the student field of any country in the world. What a force for God and righteousness these students would be in the near future if they could now, in their plastic state, be influenced for Christianity; if, in some way, they could be moulded by the forces of morality and religion and could be brought into touch with the manliness and purity of Christ as lived in some devoted men and women who could catch the vision of these vast fields of opportunities and devote their lives to this work. Let this Day of Prayer be wide in its sweep, taking in all the students of the world."

"LITTLE EYOLF."

By Albert W. Palmer, Pastor of Plymouth Church, Oakland.

"Little Eyolf" is generally acknowledged to be one of the most mature, and certainly the most tender and gentle, of all of Ibsen's plays. Born the same year as Tolstoy, Ibsen the Norwegian was, like his great Russian contemporary, a rebel against conventional society, a hater of shams, a revealer of the secrets of every-day lives. It is characteristic of his plays that the people in them are just common, every-day people, living lives that outwardly are very much like yours and mine. But Ibsen is not concerned with the outer life; very little happens in his plays so far as outward incident is concerned; but great things happen within in the inner realm of the spirit. Most plays that we see present a group of characters, and the characters remain practically unchanged throughout the play; but Ibsen presents a group of human souls in the process of growth and development,—or it may be of degeneration, and when the play is ended the characters are very different from what they were when it began.

The story of "Little Eyolf" centers around a little lame boy who is lured away to his death in the Fiord by the Rat-Wife in somewhat the same way as the children of Hamelin-Town are lured away in the old legend. In the beginning of the play we see little Eyolf in military uniform because he wants to be a soldier. He also wants to learn how to swim and to climb the mountains. Poor little lame boy, none of these things can ever be for him! Rita, his mother, who is a selfish, passionate woman, has a feeling of hatred for her child. At first her feeling was disappointment that he was lame and pity for him; but little Eyolf has absorbed so much of her husband's attention that she has come to regard him as a rival for her husband's devotion to little Eyolf, she wishes that the little lame boy had never been born.

Alfred Allmers, Eyolf's father, while he gives himself unremitttingly to the schooling of the boy, also is chagrined that his son should be lame and determines that, if his son shall not excel physically, he shall excel mentally. So he keeps Eyolf forever at his books and becomes a diligent schoolmaster to his son, though all the time there is beneath the surface a feeling of chagrin and disappointment over the boy's lameness. Allmers is engaged in writing a great book on Human Responsibility, but his conscience is troubled by his attitude toward his boy, and, after an expedition to the mountains where he has been "amid the infinite solitudes," seeing "the sunrise gleaming on the mountain peaks" and "feeling himself nearer the stars," he comes back with a new determination to be not merely a schoolmaster, but a father to little Eyolf. He says, "I will try to perfect all the rich possibilities that are dawning in his child-soul. I will foster all of the germs of good in his nature—make them blossom and bear fruit. I will help him to bring his desires into harmony with what lies attainable before him. I will try with all my might to make his misfortune as painless and easy to him as it can possibly be."

Then comes the word that the Rat-Wife has lured little Eyolf to his death in the Fiord. Rita experiences all the bitterness of remorse; but when Allmers is disposed to blame her for her attitude toward the child, she shows him quite clearly that in a subtler way his attitude was much the same, and they both come to a realization that neither of them ever really loved or really understood their child, the little lame boy of whom they were ashamed. They "never really possessed their child,"—they are "grieving over a little stranger boy."

What escape is there from so tragic a situation? What possibly remains in life? Sorrow does one of two things to those to whom it comes. In this play it does both of these things,—first, it makes Rita and Allmers harsh and bitter toward one another. As Allmers says, "Sorrow makes us wicked and hateful." But sorrow may do something else—it may make men gentler and more patient; it may fill them with a deeper sympathy for all others. And in the third act sorrow has its perfect work. The title of the third act might well be "The Resurrection," for in it both Rita and Allmers rise to a new and a higher life. They see the poor neglected little children of the squalid village beside the Fiord, and they decide to give the rest of their lives to the service of these poor, neglected children. The breach between them has become so great that Allmers is about to leave, but before he goes Rita says to him, "As soon as you are gone I will go down to the beach, bring all the poor neglected children home with me, all the mischievous boys—I will take them to my heart. From the day you leave me they shall all be here, all of them as if they were mine. Yes, in our little Eyolf's place! They shall live in Eyolf's rooms, they shall read his books, they shall play with his toys, they shall take it in turns to sit in his chair at the table. You, Alfred, have made an empty place within me and I must try to fill it up with something —with something that is a little like love."

This nobler impulse in his wife, and a longing on his part to do something to make peace with "the great open eyes" of his dead child, moves Allmers, instead of leaving her, to remain with his wife and join her in the common task. "We have a heavy day of work before us, Rita," he says. But Rita answers, "You will see that now and then a Sabbath peace will descend upon us."

This play is filled with symbolism and with spiritual meaning. Little Eyolf is to my mind the symbol of suffering and outcast humanity; Allmers, the symbol of culture, the people of education and of training; and Rita, the symbol of people who live on the materialistic plane, absorbed in the pleasures of the day. Or, taking it another way, the play is a study of what sorrow may do and a plea to men and women in the face of sorrow not to let it make them wicked and hateful, but through it to pass to a resurrection and a new and better life. Taken another way, the play is a study of the development of spiritual relationship between husband and wife. The great task of marriage is to become not merely one flesh, but also one spirit. Or finally, the play may be interpreted as a very impassioned appeal to us to love our children better, to love them not with selfish pride, but with that self-sacrificing devotion which loves in spite of frailties and shortcomings and seeks to serve them by teaching them really how to live.

THE DIVINE ELEMENT IN PREACHING.

Charles Reynolds Brown.

The preacher strives to work out his own salvation by studious attention to texts and topics, to sermon plans and good literary form, and to the development of a terse, vigorous style. But he is conscious all the while that if his preaching is to be spiritually effective, God must be working in him to will and to perform his good pleasure. The psychic element in religious address bulks large upon the horizon of all who have eyes to see and this element to be at its best needs constant replenishing and reenforcement from the spirit of the living God.

The useful sermon results from the harmonious blending of energy, human and divine. The farmer plows and plants but God gives the increase. When the farmer has done his best he knows that he must rely upon these universal forces which are not under his control, the fertilizing effect of the soil and the germinal power of the seed, the sunshine and the rain. And when the minister has put the best of himself into the preparation of a sermon or into that vaster, life-long task, the preparation of a of a preacher, he is similarly conscious of an ultimate reliance upon forces invsible, universal and eternal.

It is not enough that a preacher should simply live a good Christian life as the world measures Christian conduct. He needs to keep his soul alive and sensitive to every softest breath of heaven. He must be in such condition as to cooperate readily and effectively with those unseen energies which he would enlist on behalf of his hearers. In the very act of preaching he would fain see Heaven open and the messengers of God coming and going upon their high errands of spiritual accomplishment.

"The sermon gets to be a sermon and saves itself from being a lecture by being made and delivered in the Holy Ghost." The Methodist Circuit Riders of an earlier period arriving at country appointments would go out among the trees or behind the Church and "pray for the power." They were not ready to stand before their congregations until they were conscious of a divine enduement. And one of the most cultured and fastidious of Englishmen hearing Frederic Denison Maurice preaching not on some rude frontier but to an audience of the intellectually well-to-do said of the sermon, "It was altogether different from the ordinary Church service—there was the constant sense of something not of this world." Under conditions primitive or most highly developed, the demand for the consciousness of the presence of the Divine Spirit is equally insistent.

The warrants for such an expectation are abundant when we view the work of preaching from the scriptural standpoint. The word translated "power" was the Greek word "dunamis," the root of our word "dynamo" or "dynamite." It suggests tremendous and mysterious forces to be utilized in making truth effective in the lives of men. "Ye shall receive spiritual dynamic after the Holy Ghost is come to you." "Tarry in the city of Jerusalem until ye be endued with spiritual dynamic from on high." "My preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of moral dynamic." "That your faith should not stand in the wisdom of men but in the spiritual dynamic of God." Here we have the New Testament conception of the exacting task of preaching.

One great office of preaching is to encourage and give opportunity for the functioning and energizing of the Divine spirit within the soul of the man who speaks and within the souls of them that hear. Men frequently come to hear some minister preach but if he has done his work well when they go away "they see no man" but they feel the presence of God in their own souls.

The steady utilization of this Divine element in preaching is our best asset. If we try to compete with the newspapers and magizines in cleverness, sprightliness, up-to-dateness, they will beat us every time. They employ men and women gifted and trained to that particular end. If we try to run races with the stage and the platform in offering attractive entertainment we shall lag behind. We cannot in our sermons even measure up to the best books in the work of imparting carefully digested knowledge or in beauty of literary form. The author may have spent five years in the writing of his book. If the minister should endeavor to match him along the lines indicated twice a Sunday for years together, the poor parson would land in the insane asylum.

But real preaching may result in the direct impartation of spiritual life in such measures as the newspapers or the magazine, the stage or the book, never approach. The soul of a living man ennobled, enriched, possessed by the spririt of the Living God is impinging directly upon the souls of living men and women for certain high ends. And if the ministers of Christ give prominence to this Divine element in preaching, they will have in this vital interest no competitors who enjoy such advantages as are open in all the pulpits of the land.

No other quality in good preaching can begin to show such measures of efficiency. It gets results; it gets real results. Moses was not an orator—he was "slow ofspeech," he said, and with a clumsy tongue. Aaron was a fine speaker, ready, graceful, silvertongued. But Moses, the man whose deep and constant transactions with the Divine spirit enabled him to see spiritual reality as it were, face to face wrote the word of the Lord across the face of Isreal's life and across the unfolding moral life of the centuries as clearly and indelibly as if it had been traced by the finger of God on tables of stone. Aaron is remembered chiefly for his skill in making a golden calf and in causing the people to bow down before that to their own hurt. The absense or the presence of a certain mysterious spirit within the heart of the man decides the question of efficiency.

It would be good if some wise man could tell us how to maintain more evenly that high level of effectiveness by an unbroken sense of reenforcement from above. Every minister has known days when after preparation the most painstaking, after persistent, prayerful effort to receive and utilize the blessing of God, his utterance seemed to fall dead. And he has known other hours when in the face of inadequate preparation, with the memory of less conscientious living in the days preceding and with a feeling of censurable carelessness in the meagre attention given to prayer, he nevertheless felt a breeze from Heaven blowing upon him as he stood up to preach and the hour was one of inspiration and blessing to every heart.

We live and work as Paul said in "the fellowship of the mystery." The Master intimated that it would be so. "The wind bloweth where it listeth." We hear the sound thereof but we cannot tell whence it comes or whither it goes. We cannot tell why it blows one day from the north and we have cold, another day from the south and we have heat and another day from the east and we have rain. The relation of the wind to the other resident forces of earth and sky shades off instantly into unsolved mystery.

"So is every one born of the Spirit" or used by the Spirit! We cannot tell with mathematical accuracy how this divine something which alone makes religious address genuinely effective comes and goes. But each man can have his purpose headed right and whatever sail he carries up and ready to receive the heavenly breeze. And when he does this he makes it well nigh inevitable that he and his hearers will be carried along by a force which transcends knowledge and resists final analysis toward the desired haven.

The minister can keep his heart sensitive and responsive by an unselfish, devoted Christian life. He can pray until the thick veil which separates us from the unseen world of spiritual reality grows thin—it will be no heavy barrier but a veil which moves easily at the breath of the divine spirit or from the action of his own aspiration and appeal. He can practice meditation upon high themes. "While I was musing, the fire burned"—reflection begat enthusiasm which kindled the divine fire. He can count himself in apostolic phraseology "a servant of the word of God." When other men are "serving tables" with fidelity and watchfulness, he is intent on doing the bidding of that "word of God" which is not a set of printed statements but a form of living energy passing from God to man. The minister of Christ is commissioned as a life-long servant of that "word of God" which is "living, powerful, sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, a discerner of the thoughts and intents of the heart."

The man who counts himself steadily the willing servant of and a colaborer with that form of living unseen energy will realize to the full the value and the joy of utilizing this divine element in preaching. He will save himself from that which often makes the sermon of no effect and he will save them that hear him.

Yale Divinity School.

AMONG THE INDIANS IN MODOC COUNTY.

The first of last October I took charge of the Indian work of Modoc county under the direction of the American Missionary Association. There are about 500 Indians in this county without any Christian teaching whatsoever. About 125 living near Likely were ministered to for a short time last spring by the late Rev. J. F. Cross, which so far as I am able to learn, is the only Christian work that has ever been done among the Indians of this county. These I have been working among for the last three months.

These Indians are rather industrious, and willing to work, and do work, for the white people whenever they have the opportunity. The white people tell me the Indian

men are the best common laborers they can employ. The great difficulty is the white people do not have work enough to keep them employed all the time; in fact, they have work for a short time only. The rest of the time they live by hunting and fishing. I have often wondered since I have been among these Indians, if there can be a more important missionary field anywhere. They are naturally religious, but their religion is of a very crude kind, believing in all sorts of spirits, ghosts and hobgoblins. Only the Christian religion will take from them their superstition. I have found a good many who are ready to give it up and are anxious to know the true religion. One of their captains said to me last Sunday: "I want to go to church every day." Not many white people want to go that often.

Most of these Indians have a fairly good understanding of the English language, so it really is not very hard to teach them the gospel. I have a congregation of sixty or seventy every Sunday afternoon from two to four o'clock, a number of whom, in the short time I have been with them, have learned the Lord's Prayer, Ten Commandments, Beatitudes, 23d Psalm and a number of Scripture texts, such as John 3:16, etc., which we always repeat in our Sunday afternoon service.

While I feel it will take some time to make real good Christians out of these Indians, I also, have a profound conviction that it is the kind of work the churches ought to be doing. It is worth while.

If we had picture cards, papers, etc., such as we have in our Congregational Sunday-schools, and story books, they would greatly aid us in our work. I wonder if some of our Sunday-school children would not like to send these Indian children some of those things!

We are very much indebted to Mrs. C. L. Hyde of Oleander, for some very needed and useful helps.

We can also make very good use of second-hand clothing of all kinds. An Indian man asked me one day last week to give him a coat. I didn't happen to have one I could give him, for which I was very sorry for the poor fellow needed one badly.

I hope our churches of California will take more interest in the Indian work in this State. We have neglected them. There is no more important missionary work anywhere. The longer I am in the work the better I like it, and the happier I am in it. Aid us with your prayers and means.

O. L. CORBIN.

Likely, Cal.

THE TENANT.

This body is my house—it is not I;
Herein I sojourn until, in some far sky,
I lease a fairer dwelling, built to last
Till all the carpentry of time is past,
When from my high place viewing this lone star,
What shall I care where those poor timbers are?
What though the crumbling wall turn dust and loam,
I shall have left them for a larger home.

—F. L. Knowles.

DIVINE INHERITANCE.

Whence come the will for high emprise,
The winged hopes that touch the skies,
The dear belief in life to be,
The picture of eternity,
If not (secure from time's mischance)
By our Divine inheritance.

—Mary F. Butts.

NOTES AND PERSONALS.

The California Christian Advocate says of Gipsy Smith that he is "a great, big-hearted, broadminded, glowing evangelist."

A San Francisco policeman says that the Rescue Mission at 184 Jesse Street is more of a protection to the city than twenty-five policemen.

Next Wednesday the Congregational ministers of San Francisco and vicinity will talk on the Gipsy Smith meetings and evangelistic work in general.

A Los Angeles preacher says there are two religions in Los Angeles—Christianity and commercialism; and that the material and socialistic spirit is a challenge to Christianity.

"The Oriental Home" for Chinese girls and women was dedicated in San Francisco last week. It is managed by the Woman's Missionary society of the Methodist Episcopal Church. The new building cost about $35,000.

Among the most active workers in the Gipsy Smith campaign was Secretary McCoy of the Young Men's Christian Association. The closing night the Evangelist expressed the wish that every great city had such a worker for young men as Mr. McCoy has shown himself to be these many years.

In a recent letter to his people the Rev. E. Hoskins of Ward Memorial Chapel, Alameda, expresses the belief that the self-sacrificing work done in that field during the last twelve years has counted for much in the records of eternity. "It certainly has been a source of joy and blessing and growth to those engaged in it and a comfort and help to many others.

In an address in Los Angeles last Thursday the Rev. Dr. Johnson, superintendent of the Methodist Japanese Mission work on the Pacific Coast, said that the Japanese Christians of the Coast set a good example to American Christians by a contribution of $20 per capita to the work of the church. Counting men, women and children this had been done for eight years.

The Rev. H. A. Jump of the First Congregational Church of Oakland marked the entrance on their work of the recently elected officers and heads of departments by a brief installation service the Sunday morning after their election. All came in front of the pulpit and a few words were addressed to them appropriately by the pastor. Such a service serves to deepen the sense of obligation on the part of Church officials.

A prominent layman in a San Francisco church says: "The time has gone by when it is made part of the duty of the sexton to see that the children do not make finger marks on the walls or soil the carpet. He is to be replaced by a common sense man who knows how to meet boys and a common sense woman who knows how to help girls, both of whom appreciate that the Church is made for service and not for ornament, for a home and not for a mausoleum."

The Rev. Herbert A. Jump of the First Congregational Church of Oakland, has announced a series of Sunday evening sermons on "Some Questions People Are Asking," as follows: (January 28,) Is the Day of Heroism Gone? (February 4), Can We Believe the World is Growing Better? This will be in recognition of the centennial of the

birth of Charles Dickens. (February 11,) How Shall We Meet the Increased Cost of Living? Special music by a violin quartet. (February 18,) What is the Best Way to Fight Intemperance? (February 25,) Does the Poor Man Have a Fair Chance? (March 3,) How Can We Attain Efficiency? Special music by the violin quartet. (March 10,) How Shall Women Prepare for Citizenship? (March 17,) Will the Golden Rule Work in Industry? (March 24,) Is the Purification of Politics a Dream?

THE FIRST CONGREGATIONAL CHURCH OF OAKLAND CALLS A DIRECTOR OF RELIGIOUS EDUCATION.

Las week the First Congregational Church of Oakland called the Rev. Ray F. Carter, recently of Wallace, Idaho, to be director of Religious Education. Mr. Carter is to have general direction and over-sight in the Sunday school and in all work among the young people. He has already entered on the work and expects to have his wife and two children here from Idaho in a short time.

About two and a half years ago Mr. Carter started from Connecticut for California. Coming by way of Seattle Superintendent Scudder persuaded him to go to the mining regions of Idaho for a few months, where he continued for more than two years doing a most excellent work as our Inland Empire correspondent states this week.

Born in Nova Scotia, he was graduated in 1898 from the Hartford school of Pedagogy. After three years in mission settlement work in Brooklyn, New York, he entered Union Theological Seminary, graduating in 1904. While a student in the Seminary he was assistant pastor of the Old First Reformed Church, and in his Senior year of the Kent Street Reformed Church. Here he had wide experience in Sunday school work. Form 1904 to 1909 he was pastor of the First Congregational Church of Southington, Connecticut.

A man of very pleasing personality, he grips at once those who come in contact with him.

After his talk at the meeting of the Congregational ministers last Monday one of our pastors remarked in our hearing: "That is a fine team the Oakland church has in its pastor and his associate."

BETHEL.

(Day of Prayer for Colleges.)

The earth's cold bosom fretted by the stars,
Lies bare, for wand'rers lone a cheerless bed;
And whoso trusts to her untender care
Must pillow on a stone his weary head.

Whoever—but to one chill, lone, a-dread,
A vision!—radiant forms divinely given;
Glad messengers of hope; God's heav'n-born souls
Earth-sent, to bring that earth to heaven.

Claremont, Cal. —S.

If the heart be strong and the vision wide
And the soul undaunted, free,
All life shall be but a gleam of heights
To be climbed by you and me;
And, if love stand firm through barren ways
And is pure, true love to the last,
Over our path Christ's light in our heart
The glow of the Grail will cast.

Among the Churches.

CALIFORNIA.

Lockeford.—The 50th anniversary will be celebrated March 6th and 7th. The Lockeford church is twelfth in age on the list of the surviving Congregational churches of early years. It was organized March 2, 1862.

San Francisco, Bethlehem.—During the last two weeks fifteen have been received into membership, six of these are grown men, five being heads of families. Church attendance has increased very decidedly during the last three months.

Fresno, First.—At the Annual Meeting held Monday evening, January 22, at the pastor's residence, fifty were present. The treasurer reported all bills paid and a substantial balance in hand. There was a gain in membership of 17 in spite of severe revision of the roll. A little more than $2,000 was found needed to complete the Building Fund. The Ladies' Aid reported a year of earnest effort and $400 in hand for furnishing of the church. Sunday-school work has been carried on under difficulties, but better results are expected in new premises. There is a general spirit of optimism prevailing, and the outlook for the future is very encouraging.

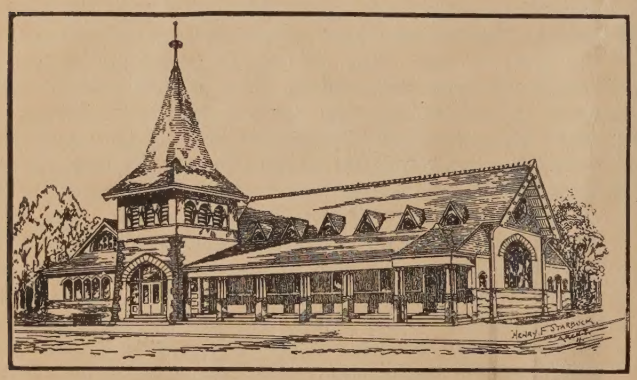
Eureka.—The Annual Meeting of the First Congregational Church of Eureka was held on the evening of January 18th. About one hundred sat down to the dinner prepared by the effective Ladies' League of the church. The reports for the year showed a good degree of activity. The reports for the ladies' organizations, the League and the Missionary Society, were of substantial progress. The Ladies' Missionary Society has acted as the missionary committee of the church for the year. The apportionment was met in full. The Sunday-school reports a larger attendance than the previous year. The church has to report the loss of twenty-odd subscribers during the year, and most of them heads of families that have removed from town during the year. Notwithstanding this serious loss, for an unavoidable cause, the church is better off financially by about $125 than a year since. There have been a number of additions to the church on confession of faith during the year. The exact figures the writer does not recall. The church adopted the budget for the coming year unanimously. This budget includes the apportionment. This frank facing of the budget for the coming year is getting to be quite the custom with our California churches. A few weeks since the members and friends of the church presented the pastor of the church, Rev. H. E. Banham and his good wife with a beautiful painting of the Redwoods, by the celebrated artist of the Redwods, Mr. Wilson. The gift was much appreciated and was a fitting testimonial accorded to a faithful worker.

Weaverville.—At the time of the annual meeting last week the parish house of the Congregational church was crowded with old and young. The reports from the various departments indicated a good condition. After the completion of the business, the meeting broke up into an informal social gathering, ending with refreshments. It was a very successful affair. During the evening the pastor, the Rev. J. Morgan Lewis, gave a short talk. He said in

part that he had not been on the field long enough to become thoroughly acquainted with the conditions and problems peculiar to the community, but he hoped to enter sympathetically and helpfully into the life of the community, and give it his best thought and service. He urged that pastor and people grow into a sympathetic understanding of aims and motives and acquire a unity of purpose and action. The church is an institution that calls for our best energies. The cause and the ideals for which it stands invites our best service. The church pre-eminently is a divine institution. No other organization can take its place. Men are interested in other institutions such as fraternal orders, social clubs, library clubs and schools, and all of these have their legitimate places in modern social life. Yet we most forget that these institutions are the outgrowth of the spirit and ideals infused into modern society by the agency and teachings of the church. When the teachings and spirit of the church have a vital hold upon the hearts of the people, the better and more effective will be these human organizations. The church cannot be made a side issue without a serious detriment to the moral ideals of a community. It must be the main factor in our larger social interests or we shall lose our grip on the fundamental moral facts of life. It is the imperious demands of the kingdom of truth and the redemption of men that the church and all that it stands for shall have their chief place in our thoughts and interests.

THE NEW CONGREGATIONAL CHURCH BUILDING AT FRESNO.

The corner-stone was laid last Sunday. Superintendent Rathbone performed the ceremony, and afterward preached in the hall in which services are now conducted. A large number were in attendance and a spirit of good cheer and



enthusiasm prevailed. The church looks toward the future with hope and confidence.

The work on the new building is well along, and it will be under roof this week. The building when completed and furnished, will cost in the neighborhood of $15,000, and will be one of the prettiest churches in the San Joaquin valley. It will have a total seating capacity of five hundred.

The building is being designed in the English parochial style, on broad and somewhat low lines. The main entrance is on San Pablo avenue through a tower porch and a shelter porch extending down the entire length of the auditorium. Another entrance opens into the auditorium from this porch. The exterior of the building will be of selected brick to the height of the windows, and above this, wood in soft brown tones, with weathered effects.

The auditorium is 50 by 50, with a bowled floor facing towards the west. This room is finished in natural wood, in open timber effects, stained in silver gray to represent old wood. By rolling partitions, the Sunday school room can be turned into one with the main auditorium, giving a seating capacity of five hundred. From the auditorium rooms for the choir and pastor open.

The Sunday school room is 30 by 30, with class alcoves opening from it. There is also a primary class room and a ladies' parlor, each about 15 by 30 feet.

There is a finished basement, ten feet in clear height. This will be used for social purposes and for the heating plant. In the basement are rooms for men and boys. There are also cloak rooms and other requisites for social purposes. The basement is well lighted and will be very cozy.

The building will be heated by a specially designed heating and ventilating system. A certain amount of fresh air, either warmed or cooled, is forced into the rooms by electric fans, at the control of the janitor by a system of buttons.

It is expected that the church will be ready for occupancy immediately after the summer vacation.

We congratulate Mr. Gould, the pastor, and the Congregational people of Fresno over this achievement.

The location is a fine one, in one of the best residence portions of the city. Standing at the court house, one can look down the street leading from the front to the new church building, about eight blocks distant. Equipped as it soon will be a new era has dawned for the First Congregational Church of Fresno.

WASHINGTON LETTER.

By Samuel Greene.

Our Plymouth Chuch, Seattle, since occupying the Sunday-school rooms of its new building, corner of University and Sixth avenues, three blocks east of its former location, has been enjoying a degree of prosperity, perhaps unequalled since the day of first entering its former habitation on Third avenue, twenty years ago. At its morning service when its congregation first assembled, on December 3rd, and from that time until now, every chair, and there are 700, has been occupied, while other chairs have often been brought in to accommodate late comers. This area of the main Sunday-school room has about forty class-rooms opening from it on the principal floor and balcony, which during the Sunday-school hour furnish apartments for the Intermediate, Senior and advanced Bible classes.

There are separate rooms for the Primary and Junior departments, each accommodating one hundred to one hundred and fifty of the younger people. The present Sunday-school has a roll of nearly 700 and the hope of its officers and teachers is that it will soon reach the one thousand mark of eight or ten years ago—and if every member of the church can be persuaded to be enrolled and endeavor to attend there can be no reason why a membership of fifteen hundred might not be registered and more than double the average attendance at present.

This new church building has been erected as a workshop for its membership and congregation. Here on the first or street floor is the Men's Club Room, a large commodious apartment having a fireplace and leather upholstered furniture where a hundred or more men can be seated at

once in a social way, while opening from this is a dining hall with tables and chairs for over two hundred people, and still further on is the kitchen, and upon entering one might suppose he was the culinary department of some great hotel, for here is found every conceivable kind of cooking apparatus, with many more which the average housekeeper or cook could never think of unless a graduate as a chef from some much renowned hostelry.

The Ladies' Room is nearly as large as the Men's Club room, and as well furnished, having also arrangements for quickly preparing an afternoon lunch or a "four o'clock tea." In another apartment the boys have their "Gym" for baths and athletics.

The main auditorium seating over fifteen hundred will be ready for its pews and pipe organ as soon as these can arrive from the manufacturers, which may not be earlier than March.

On the third floor are the rooms for the pastor's study and the church office, the first to be open nearly every day in the week while the latter is closed only as other business offices are closed, the church secretary being on hand from nine a. m. to five p. m. six days out of the seven. Here, too, on this third floor, is to be found the Congregational Headquarters for the City and State. Here will be found the desk of the missionary secretary of the State Conference and the state superintendent of the C. S. S. & P. S., while between their two rooms is a reception room where the superintendent of our Church Extension Society may be found a part of the time. These quarters are provided free of rent to these builders of the Kingdom within our borders —a noble thing to do on the part of Plymouth Church.

We must not forget to mention a most notable event and one which ought to mark an era not soon to be forgotten. It came about on the evening of the 18th in response to invitations from the officers of Plymouth's Men's Club, requesting the presence of every man who had had any part in the erection of the new building from the first shovel of excavation to the last brick laid, plaster put upon the walls, or nail driven outside or inside and they came to the number of over a hundred, sixty-five or seventy of the Plymouth men being there to greet them. The supper was served to this company by the ladies who took occasion to show us all how much better these good things could be served up when the conveniences were furnished for their preparation. Several addresses were briefly spoken by those who had been workman on the job and by members of the board of trustees and those of the building committee. The president of the Men's Club presided for the earlier evening, but Dr. Van Horn, as the chair became vacant, told us all how welcome would be every one of these who had accepted the special invitation, to enter the church doors at any time they desired and could make it convenient to themselves to come.

At the regular meeting of the executive meeting of the State Conference held on the 8th inst., it was found that the missionary receipts for the year were not quite sufficient to meet the payments due to our missionaries, but at a later special meeting on the 16th the treasurer was able to report that every missionary could be paid his December salary in full for the calendar year 1911. The treasurer had not been able, however, to pay the loan made at the bank more than a year ago, which we must plan to provide for in the very near future.

An interesting memoranda comes to me from Pilgrim Church, Tacoma, which makes it very clear that no mistake was made in the planting of that church when the foundations were laid in a Sunday-school a few years ago. The additions during the past year were twenty as against seven the year before. The apportionment for the past two years for this church was $120. A year ago they were able to raise but one-half of it while this year just closed they have exceeded the apportionment by $11.

Home expenses have nearly doubled. Families finding their church home here have increased nearly fifty per cent. The Sunday-school has grown from 125 to 160 and a Christian Endeavor Society of thirty has been organized. The Sabbath congregations have increased for both morning and evening.

The First Church of Tacoma expects to receive about fifteen additions on next Sabbath, the 28th, of which five come on confession of faith.

Seattle, January 27th.

INLAND EMPIRE NOTES.

By Iowerth.

Kellogg, Idaho.—The church at Kellogg has closed the most prosperous year in its history. At the annual meeting held last week there was a splendid representation of the members. The reports of pastor and officers indicated progress in all departments. During the year sixteen were added to the church and several more to be added in the near future. The attendance at services has been well sustained, and also at Sunday-school, although two new churches have come into existence during the last year. The treasurer's report was especially encouraging. The total receipts of all departments amounted to $3,272. About half of this amount was expended in improvements on the church property, making the equipment remarkably complete, including modern Sunday-school rooms. Among the most efficient auxiliaries of the church is the Ladies' Aid, which raised during the year $1,000. All departments are in excellent working condition. The pastor, Rev. T. F. May, is held in high esteem, both by the church and the town mable wife for the good work done.

Wallace, Idaho.—The people of Wallace generally regret the departure of Rev. R. F. Carter and his family. Mr. Carter has commended himself, not only as a man of culture, but also as a warm-hearted and broad-minded citizen. He has interested himself in the civic welfare of this stratepeople of all classes. Much credit is due him and his estigic mountain city. He has done excellent work as a preacher, an executive and citizen in this difficult field. It will be difficult to fill the place he has left vacant, although a young man from the seminary, strong in brawn, brain and spirit, could not find a better place for the exercise of his powers. We wish Brother Carter a pleasant and prosperous ministry in the southland.

Burke and Mullan, Ida.—The churches in these mining town are served by Rev. C. F. Blomquist. There are more than a thousand people, mostly men, in each place. No one man can do justice to himself and the work by trying to cover these two fields. It is almost useless to preach in Burke on Sunday mornings when the men are working in the mines. But all that can be said is, we cannot do any better. Is it so?

Freewater, Oregon.—The papers report that the Congregational and Presbyterian churches at this place have been affiliated. The writer of these notes organized the first Sunday-school at this town twenty years ago. The first preaching was done by our denomination and the first church organ-

ized and building erected. It has always been a missionary church, I believe, because the Presbyterians came in before there was room and need of two churches. They have doubtless done the right thing now, but who were the sinners?

Congregational Alliance.—The Congregational Alliance of Spokane and vicinity met at Cheney last week and had a splendid meeting. Resolutions were passed and that most heartily, expressing the high regard of his brethren in the ministry for the Rev. P. F. Shrock, who is leaving Deer Park, for Oregon City, Ore. Despite the regret at his departure all rejoice that a wider field of usefulness has opened for this worthy and able young man.

OREGON LETTER.

By George H. Himes.

For a good part of the time since Rev. Philip E. Bauer resigned from the pastorate of the First Congregational Church of Salem, nearly a year ago, Rev. P. S. Knight, who was pastor for seventeen years, beginning in 1867, has supplied the pulpit very acceptably. About the first of December last a call was extended to Rev. Perry F. Schrock, of Deer Park, Spokane county, Washington, and he accepted the call and began his work in the Salem Church two weeks ago. Mr. Schrock was born in Orrville, Ohio, in 1877, was graduated in Union Theological Seminary in 1906, and a little later was ordained in the First Congregational Church of Ashtabula, Ohio. Having received a call to the Deer Park Church, he accepted it, was married, and made his bridal trip thither and began work. That church was organized in 1891, and in 1905 had a membership of 68, with a Sunday-school of 130. Its total benevolences were $77, home expenses, $750, and value of church property, $3,000. In 1910 the church had 120 members, the Sunday-school, 300; benevolences, $323; home expenses, $9,113; value of church property, $14,000. The statistics for 1911 are not at hand, but show a considerable increase over the previous year. While pursuing his theological studies in New York he was on intimate terms with Rev. Henry A. Stimson, D.D., one of the great preachers of that city, pastor of the Manhattan Congregational Church, and through him gained much insight into the best methods of doing pastoral work.

The First Church of Salem is in excellent condition and thoroughly united; and with such a leader as Mr. Schrock seems to be by virtue of his record for the past five years, and the impression he has already made upon the membership in the brief time since he came, the outlook for an aggressive forward movement is certainly very bright.

This church has had the matter of erecting a parsonage under consideration for some time past, and its trustees have decided to build at once, and have now in hand a good portion of the funds required.

Portland, January 29, 1912.

CORVALLIS, OREGON.

The First Congregational Church.

The first Annual Meeting after having the church closed and property offered for sale in 1910 showed: All bills paid and a balance in the treasury. Twenty-six members added to the membership. A new sidewalk laid at an expense of $140. Graded Sunday-school classes throughout. New class rooms provided. Twenty-five students in the two Teacher Training classes. Ladies' Aid Society raised $85 in a few weeks. A new Missionary Society formed, meeting Sunday evening at 6:30 with fifteen members. Apportionate plan adopted and Duplex Envelope System installed. The Rev. Edwin T. Sherman is pastor. Corvallis is the home of the Oregon Agricultural College with an an enrollment of 1,700.

OREGON LETTER.

By Geo. H. Himes.

At a mass meeting of the Presbyterion and Congregational Churches at Freewater, Oregon, on the 17th inst., a committee of eight persons was appointed, four from each Church, to formulate a plan for federation, the Church to be known as the "Federal Church of Freewater." A pastor is to be engaged for one year, and the plan is to allow all Church members to deposit their Church letters with the federated Church and still retain their individual Church preference. Rev. J. A. Kitt, pastor of the Congregational Church, and Rev. W. H. Bleakney, of the Presbyterian Church, have tendered their resignations to take effect the last of this month. This action was taken by them in order to leave their Churches free for the federation plan, which it is expected will soon be presented for consideration. The Presbyterians have a membership of sixty-five and the Congregationalists thirty-eight.

The attendance at the Atkinson Memorial Church, Rev. Herbert G. Crocker, pastor, is constantly increasing, the number present at the morning services today being 184—the largest in its history so far—and the Sunday School is having an encouraging growth. The attendance last Sunday morning was 163, one more than the First Church had in its Sunday School. An arrangement has been made to organize a Y. P. S. C. E. this evening.

Pilgrim Church has a pastor now in the person of Rev. C. H. Wirth, who came from Palo, Michigan.

On the 12th inst. ground was broken for the first building of the Reed College—that of Liberal Arts. It will be constructed of concrete and steel, fireproof throughout, built in Collegiate-Gothic style of architecture, and finished in mission brick and Indiana limestone. This building will be 207 feet long, with wings of 85 feet, and will cost $225,000. The construction of a dormitory—practically five dormitories— of the same material will soon follow. This structure will accomodate 125 men, and will be fitted with club rooms, dining-room, baths and individual apartments, and, aside from furnishings, will cost $140,000. The Gymnasium will be the next bulding erected, and it is expected that all three of the buildings will be ready to occupy at the beginning of the next school year in September.

The annual meeting of the Portland Y. M. C. A. was held last Monday night. The report of President William M. Ladd indicated that there had been a substantial increase in all departments of its work. The total membership is now 5,273, classified as follows: Senior, 1,597; limited senior, 530; sustaining ,653; employment, 1,415; complimentary, 50; boys, 1,028. In the educational department there was an enrollment of 1,323—an increase of more than 300 over 1910. In the physical department there was an increase of nearly 5,000 in attendance over 1910, the total being 35,784—men, 16,673; boys, 19,091. More than 1,600 men and boys were taught to swim the past year and 2,153

physical examinations were given. Bible classes for men and boys are maintained, and these are constantly gaining in enrollment. In the boys' classes in the month of December here were 468 students. The expense of maintaining the Association during the year 1911 aggregated $207,000.

One of the guests of the evening was Mr. J. Merle Davis, who for the past six years has been the General Secretary of the Y. M. C. A. to help solve its industrial and social problems. Japan has the same city problems that we have in America, and in a few years they will reach the same intensity they have reached in our own country. Editorial writers in Japanese papers declare the Y. M. C. A. is doing its social betterment work in the right way," and he made liberal quotations from those papers to support that view.

"John T. Swift, of Yale, went to Tokio 22 years ago. Since then 16 city Associations and 62 student Associations have been started. Three-fourths of them are self-supporting. The salaries of the American supervising secretaries are met by the American Associations, but the Associations are manned by Japanese secretaries, and the majority of those on the boards of directors are Japanese."

Portland, January 21, 1912.

The Home.

Great gifts should be worn as a crown befitting.
And not like gems on a beggar's hand;
And the toil must be constant and unrelenting
That fits the king for the crown's demands.

FOR THE SAKE OF THE CHILDREN.

We did it all for the sake of the children," said the sorrowing wife of a bankrupt business man. "We thought if we could get them well started in life we might be able to get along better, but everything went against us." She was facing utter poverty after a period of living beyond their means, for her husband's affairs were in the hands of the court, and he at an age when it was impossible to take his place among the young, able-bodied workers and work his way up the business ladder again. It is always hard for an unsuccessful business man to obtain employment of any kind, owing to the fact that he has failed, and also that he is unfitted for many kinds of employment by his past life. Eventually he secured a situation and the family moved to a tiny flat, dropping out of their former life as completely as if they had been dead and buried, there to begin the struggle for existence, soured and out of sorts with the world for using them so badly.

"For the sake of the children" is the altar in many a home upon which is sacrificed peace, contentment, happiness and prosperity, yet fathers and mothers are sure they are doing the best they can when they make the sacrifices. The children must be brought up in a good neighborhood, though the rent is beyond the income, they must have music and dancing lessons, they must be well educated, they must have clothes as fine and fashionable as those of the children with whom they associate—in short, they must keep up appearances whether the family purse will afford it or not. And all these heavy drains on the income are justified—yes, even debts are justified—because they are for the sake of the children. The endless humiliating struggle goes on day after day until "bad luck" will no longer be kept in the background and the bubble bursts, leaving only poverty and disaster for years of effort.

But for the children's sake everything should be entirely different. The children have a right to a sound moral education, if they have any rights at all, and the parents who deliberately educate their children to lives of deceit and fraud are doing them a grave injury. The little boys and girls who see the washerwoman put off without her money week after week, who see the butcher and the baker and the grocer forced into bankruptcy because people like their parents cannot pay their bills, who are forced to wear clothes that are not paid for, who receive music and dancing lessons for which the teachers have to send again and again to receive the tuition, and perhaps never get it, what can these boys and girls conclude from such observations. A small boy who was reproved by his mother for stealing some fruit horrified her by saying that she did the same thing, only in a different way. The unpaid grocery bills that the merchants vainly tried to collect were just the same as so many thefts to the bright lad, and he thought if his mother could do such things he certainly could. There are young men and women so handicapped by false ideas of honesty, when they go to new homes of their own, that domestic happiness is impossible if they are mated to young people with high ideals and noble purposes. Many a woman goes through life humiliated beyond expression by the business methods of a husband brought up with false ideals in the home, and many a man is dragged down to debt and ruin by a wife who knows not the value of a dollar, nor the priceless honor of an honest life.

And many of the old "bogies" about living have been banished to the realms of hobgoblins and ghost by men and women who are brave and true and honest, where they always should have been. Take the idea of "A good neighborhood," for example. The popular delusion is that if a family can only get into a good neighborhood, so-called, their financial, moral, social and religious standing will be forever settled in a satisfactory manner. There are men and women who are afraid to belong to a small church for fear it will hurt their social standing, who are afraid to live in a house within their means for fear the children will grow up ignorant of the ways of the best society, who strain every nerve to keep a carriage or an automobile because their neighbors do so and it would never do to be behind the procession—in short, who live on the money somebody else has worked for just as long as they can, and then complain bitterly of fate when the crash comes. It has been discovered that the men and women living in quiet, secluded neighborhoods are just as refined and happy and intelligent as those on the avenues by people who have lived in both places, and often the odds are in favor of the humbler families.

It has also been found out that the public schools are just the place for the boys and girls, and that many of the sensible rich parents are keeping their boys and girls in these democratic institutions to give them healthy, robust ideas of right and wrong and to better fit them for life. And people who have belonged to large and small churches often prefer the latter because of the homelike feeling and good cheer which are impossible in a stately temple. And, best of all, these brave parents and their children have found out that there is a security and a peace and a joy that comes from living within the income, and saving something for a rainy day, that all the wealth of the world can-

not supply. "If there is nothing else for a legacy for the children, they shall, at least, have high ideals and sound principles," say the sensible parents, for those are the things that stick for time and eternity. What is a fortune compared with a noble life? And how can the life of the man be noble if he is not early trained in noble ideas by careful parents? If parents could only realize what impressions the children are getting when debts are lightly contracted and as lightly ignored later on, they would surely turn over a new leaf at once.

The suffering endured by humble workers because of unpaid bills cannot be estimated. A poor woman has an account against a family living in a style she supposes indicates wealth, yet she is unable to collect a penny. She is either ignored or put off with fair promises until in desperation she tries to get it by law, when she is informed that the people have simply deceived her, and she can collect nothing. Women who wash and sew and do housework can tell many unpleasant facts about men and women who justify their acts by saying they must keep up a certain social standing for the sake of their children. Merchants have ways of protecting themselves from people who habitually ignore their unpaid bills, but poor, ignorant workers are imposed upon again and again. How wives and mothers can be so callous to suffering, as to deliberately engage a poor widow with a family to support, and then have nothing to pay her with when the day's work is done, is past all understanding, yet many of them do it, apparently without a qualm.

For the sake of the children get your affairs upon a solid financial basis and then keep to it. If you can stand the humiliation of being asked again and again for money that you cannot pay, at least spare the children. All honorable people despise shams, and your position in society will be far more secure if you live within your means than if you exceed them. And when middle age comes and the boys and girls are needing much in the way of education and there is a longing for peace and quiet and security, the thrift and sound management of the years gone by will blossom forth into a comfortable fortune or, at least, enough to take care of husband and wife all their days. And the children will be well equipped for the battle of life because they have been reared in an atmosphere of honesty and justice and peace, and that is the best of all.—Hilda Richmond, in New York Observer.

NOT A THEFT.

No story, perhaps, has been the source of more mental ingenuity throughout the ages than the legend of Adam's rib. Centuries ago, the Jews wove many tales and fancies out of the ancient theme. They said, for instance, that the great Rabbi Gamaliel had once brought the Scriptures of his nation to the Roman Emperor Hadrian, who, after a study of the Sacred Books, rashly retorted to the Rabbi that, in the story of Genesis, the Creator was little better than a thief, because he had stolen one of Adam's ribs. Gamaliel was bewildered and perplexed, but his fair daughter arose to the occasion, "Let me answer the Emperor!" she begged, "and I will vindicate our holy writings!" So on the next day she presented herself before Hadrian. "O Emperor of the Roman!" she cried, "truly a terrible thing has happened, wherefore we invoke thy aid!" Hadrian was greatly concerned, and asked what it was. The Hebrew maiden replied that, at the dead and darkling of midnight a thief entered their abode, and had stolen away a silver flagon, though it was true, she added, that he had left a golden flagon in its place.

"Why," cried the Roman Emperor, "that was no robber, but a benefactor; would that such a one might rob me, too!"

The Hebrew maiden smiled a subtle Oriental smile. "Ah!" she said, looking down and blushing sweetly; "then why do you blame the Creator and accuse him of theft, seeing that, if he took one rib from Adam, he left him Eve instead?"—Charles Johnston, in Harper's Weekly.

Our Young People

FORGET IT.

Has a friend or a neighbor been strangely unkind,
And you're aching to make him regret it?
Don't give him in anger a piece of your mind—
Just hold your tongue, and "forget it."

Are your motives impugned when you stand for the right?
It will anger you sore if you let it.
Don't roar like a lion that's spoiling to fight—
Consider the source, and "forget it."

Is work never ceasing? The way bleak with toil?
Does discouragement seem to beset it?
They ne'er can o'ercome who from labor recoil—
Keep your eye on the goal, and "forget it."

Has luck been against you in ventures you've made?
Has fortune frowned grim when you've met it?
Don't give way to senseless, unseemly tirade—
Keep pegging away, and "forget it."

Does the honor you sought your rival adorn?
Just wind up your hope and reset it,
There are honors untaken and glories unborn—
So turn loose your grouch, and "forget it."

—John L. Maynard.

LISA'S GIFT.

Along the mountain side and lower in the valleys the fresh green grass was springing up: so thick was it that Farmer Peter had said the cows must go down to the pasture, and the girls must begin again to take turns in taking them there. The farmer had five daughters, so one bright spring day Tessa, the eldest, took the cows along the road where tall, pointed cedars stood, down by great, gray rocks that seemed to form a wall between the firs and the grassy valleys. They went across a cold, clear mountain stream that a little farther on was caught in a hollow basin as a drinking place for the cows.

All the week Tessa would take the cows to pasture in the morning and bring them back at night, and, as she came slowly along after them that evening, she thought of the rich milk and cream that would soon be filling the milk pans at the farm and of the butter and cheese that later on they would take to market. As she stopped to the side of the road to hurry a lazy cow, she noticed a queer little green house that seemed to be built against one of the great rocks.

"I do not remember that house," she thought, and stopped to look at it more closely.

In front of the queer little green door sat a queer little man with a queer little green cap on his head.

"I was just wishing you would come this way," he said. "I want to ask you for a drink of fresh milk." Tessa drew back.

"No," she answered. "We cannot spare any of our milk; we need it all ourselves." And she ran on after the cows.

The next week Nannette took the cows to the valley. She, too, saw the queer little green house and the queer little man with the queer little green cap on his head, and one night she stopped. The little man bowed very low.

"You must make good butter from such a fine herd of cows," he said. "I have been wondering if you would give me a tiny bit to eat on my bread."

"No, indeed!" Nannette shook her head. "We sell our butter, not give it away: we have none for you," and she hurried after the cows.

When Blanchen went down with the cows she looked for the queer little green house, but did not see it until her return in the evening; then she went very close to it. The queer little man with the queer little green cap sat outside as usual.

"Good evening, little maid," he said. "I found strawberries today where the sun shines warmly on the hillside, and would like to share with you if you could let me have a little cream for mine." But Blanchen tossed her head.

"I, too, can find berries on the hillside," she said, "and we use our cream to make butter, so I cannot give you any," and she followed the cows home.

"He must be a queer little man," said Anabel, the next daughter, as she came up with the cows the following week. "I must peep around the rock and see if he is still there."

Yes, there stood the queer little green house, and the queer little man with the queer little green cap sat in front. He smiled very pleasantly at her.

"I've been longing, my dear, for a bit of cheese. Could you spare me a little?"

But Anabel only turned and ran up the hill as fast as she could go.

"Indeed, he can't have any of my cheese!" she said to herself. "I wonder what he will ask for next!"

The week following it was the turn of Lisa, the youngest daughter, to take the cows. She kept thinking of the stories her sisters had told of the queer little man. In her kind heart a strong desire had come to do something for him.

"The milk from my cow, Gretchen, is my own," she thought, "and I shall give him some." So on her way home from the pasture she slipped around the bend in the road, and there, in front of his door, was the little man. He looked at her kindly. Lisa smiled and held out a pail she carried.

"Here is milk from my own cow," said she. "I wanted you to have some and a bit of cheese from my lunch." The little man took off his green cap and bowed and smiled.

"My dear, you will not lose anything," he said. "All that one gives of good comes back in good."

"I wonder what he means!" thought Lisa, as she turned into the road that led to the farm, and she wondered about him all the way home.

The sisters laughed when she told what she had done.

He is a little elf, I'm sure, Lisa," said Nannette. "Did he give you the wonderful lamp, and may I wish with it?"

"Tell us truly, dear," coaxed Tessa, "did he give you the cap of knowledge?"

"Let us see if she has the cloak that makes one invisible," teased Blanchen.

"Will he lend you his seven league boots, Lisa?" asked Annabel.

Lisa laughed and shook her head; but the mother, overhearing, said,—

"Lisa has a pair of wonderful boots already, I think; for she walks into every one's heart and that is the best gift of all."

Lisa wondered what kind of boots they were, but could not stop long to think about them, for it was a busy time at the farm. There were cheeses to be gotten ready for market, and butter to be packed, and the sisters forgot all about the little man. Lisa still had a big pot of cream to be churned.

"My butter must be ready to go with the rest," she said, and so she was up very early the next morning. She poured the yellow cream into the churn, put in the dasher and was soon churning away. The dasher danced up and down at first, but by and by it went slowly.

"I must have a lot of butter," said Lisa to herself, "it is so very heavy." She looked into the churn; yes, there were the yellow lumps, shining faintly through the white milk.

"But they're not floating as they usually do," thought Lisa, very much surprised. Taking her ladle she hurriedly slipped it under one of the lumps and, raising it, put it in the wooden bowl of cold water that stood ready to wash the milk from the butter. It sank quickly under the water, and Lisa turned it over with her ladle. It was hard as a stone, not a bit like the soft lumps of yellow butter she was used to working over. Her eyes filled with tears and she ran to find her mother.

"Come, quickly, mother!" she exclaimed, "the butter has come, and it isn't butter at all! I'm afraid I haven't done it right!" Her mother looked very puzzled as she took out the yellow lumps; but, when the father came, he smiled.

"What has my Lisa been doing?" he asked. "Getting acquainted with the fairies? This is surely fairies' gold, a love gift from the little people."

"Nay, father; I have seen no fairies," declared the astonished Lisa. But a slight noise at the door made them all turn, and there stood the queer little man with his queer little green cap in his hand, bowing and smiling in the doorway.

"All that one gives of good comes back in good," he said. Then he disappeared, and no one ever saw him again; and though Blanchen, Nannette, Anabel and Tessa all ran to look for the little green house, it had disappeared with the little man. But the gold did not disappear, for fairies' gold always lasts as long as a giving heart, and Lisa had found the secret.

If you hoard with selfish greed,
And forget another's need,
All your gold will turn to clay,
And will vanish quite away;
But, if you with some one share,
You will find it everywhere.
This the secret fairies told,
When they left their gift of gold.

—Margaret S. Van Der Veer, in the Churchman.

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A CHAIN OF GOLD.

By E. A. Arne.

The day is past, some work is done,
Some tasks accomplished, some victories won.
The faithful souls, quite satisfied,
With Nature rests—'tis eventide.

The week is past—a golden chain—
Six harvest days of ripened grain
All garnered with increased gain.
'Mid sunshine, cloud and rain.

The Sabbath's past, God's day of rest,
'Twas made for man, 'twas for the best.
For this holy gift we here retain
The brightest links for the golden chain.

With all its changes, a year has past,
Its scores of golden days are strung at last,
And time has sealed with a diamond clasp
A chain of beauty unsurpassed.

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